

# CHRISTS KINGDOME DISCOVERED.

OR,

That the true Church of God is  
*in England, clearly made manifest*  
against all Sectaries what-  
*soever.*

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DAN. 12. 10.

*None of the wicked shall understand ; but the  
wise shall understand*

MAT. 11. 19.

*Wisdom is justified of her children.*

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•LONDON•

Printed by Thomas Creede, for Iosias  
Harrison ; and are to be sold in Patern-  
oster-Row, at the Signe of the  
Golden Anker. 1615.

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DAN. II. 10.

None of the wicked shall understand; but the  
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MAT. II. 12.

It shall come to pass, that they shall say,

WISDOM.

Printed by J. Smith, Printer, for J. Smith,  
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Wells, &c. the Sign of the  
Golden Anchor, 1617.



To all the blessed People of  
England, euen all such as desire  
the peace of the Land, together  
with the flourishing of the Church,  
grace and peace be  
multiplied.



Here is offered to  
your view some  
helpe to the rea-  
ding of the holy  
Scriptures; the  
understanding of  
the Prophetes; but especially of the  
Estate of the Church, that so you may  
no longer bee carryed vp and downe  
with enery winde of Doctrine. But  
as you haue begun to attend vpon the  
word preached in England, and to  
practise those other Duties publique  
and priuate, as our Church requireth;

## THE EPISTLE

So it will be comfortable to your soules,  
and profitable to the Common-wealth,  
if you proceede, not turning to the  
right hand or to the left; wherefore  
it is desired, that you would read it  
once ouer without taking notice of the  
quotations of Scripture; and hauing  
read once ouer, then try at the next  
reading whether the Scriptures bee  
rightly used, for that they seeme to be  
heere placed; and know that the last  
Translation is followed, as that by the  
which the Writer hath often confes-  
sed, that he hath receiued more bene-  
fite, then by all the Expositors that  
euer bee read. And thou art desired  
withall to esteeme that translation  
highly, and make it one cause of hear-  
tie thanksgiuing to G O D, who hath  
ginen, & continued to vs a King that  
hath beene a principall mouer in such  
a great businesse; as also gifts vnto  
Men, that so much light is sprung  
out by their meanes. Albeit thou shalt  
happily



## DEDICATORY.

*happily meeete with some priuate Spi-  
rits that will bee ready to censure  
sharply that by the which the Church  
of GOD, will (certaine) at length  
reape great benefite. And so desiring  
thy seruent prayers for the aduance-  
ment of Christs Kingdome, I rest yet  
a while.*

Mar. 2. 1615.



# DEDICATORY.

happily wrote: "In some private  
 that will be ready to receive  
 for that by the which the Church  
 of God will (certainly) be brought  
 to great benefit. And so having  
 thy fervent prayers for the advance-  
 ment of Christ's Kingdom, I rest  
 a while."

MAR. 2. 1812.



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## CHRISTS KING

dome Discouered.



Here are two principall Endes, at which the whole Scripture ayms. The first is, Gods Glory. *Rom. 11. 36.* The second, our

Good. *Deuteronom. 19. 29.*

Concerning this latter: Two things are obserueable. First, our estate in this life: Secondly, when this life is ended. About our estate here, There is one thing necessarie. *Luc. 10. 42.* And about this necessary thing, three necessary Circumstances: First, that it is to bee sought, or enquired after. Secondly, being found, to be seized on, or entred into. Thirdly, being enjoyed as our own, we must be carefull of the vse thereof: that wee be not againe deprived of it.

*Rom. 11.*

36.

*Deut. 19.*

29.

*Luc. 10.*

42.

*1. Pet. 1.*

1.

This one necessitie thing: is *Christ's Kingdome*. This is that, which must bee Enquired for; or sought out: being Found, must bee seized on, or entered into; and having found, and entered; Diligence must bee daylie vsed, to make a greater Entrance, and continuallie to walke worthie of such a glorious estate.

That it must be sought, is plaine: where it is written, *Seeke ye first the Kingdome of God, and his Righteousnes*; *Math. 6. 33. Luk. 12. 31.* That it must be entered into, is plaine: where it is written; *Enter in at the straight gate*, *Matth. 7. 13.*

And, Except your Righteousnes exceede the Righteousnes of the Scribes and Pharisees, ye can in no case enter into the Kingdome of Heaven. *Mat. 5. 20.*

That wee are to Walke worthie of this estate; and daylie to make a greater entrance into this Kingdom: is plaine also in that charge which the Apostle had given to the Thessalonians: *That they would walke worthie of GOD, who had called them to his Kingdome and Glorie.* *1. Thissal. 2. 12.*

And

*Math. 6.*

33.

*Luk. 12. 31*

*Matth. 7.*

13.

*Mat. 5. 20*

*1. Thess. 2.*

12.

And where it is also written, Give  
all diligence, adde to your Faith; Veritie;  
and to your Vertue, Knowledge; and to  
Knowledge, Temperance; and to Temper-  
ance, Patience: and to Patience, Godlines;  
& to godlines, brotherly kindnesse; & to  
brotherly kindnes, love. For if ye doe these  
things, ye shall neuer fall; For an Entrance  
shalbe ministred vnto you abundantly, in-  
to the everlasting Kingdome of our Lorde  
and Sauiaur Iesue Christ. 2. Pet. 1. 5. 6.  
7. 10. 11.

Now that seeking, we may finde: it  
shalbe shewed: First, what this king-  
dome is. Secondly, where it is.  
Thirdly, when it might properly be  
said to beginne. And first, what it  
is; It is that Spirituall Governement,  
which God the Father is saide to giue  
vnto the Sonne, and which the Sonne is  
saide to desire of the Father: which  
also both the Father and the Sonne  
doe order by the Spirite: Not that  
one of them is before, or after other;  
That one is greater or lesse then o-  
ther in this Administration; but that  
all three are Equall, and as one doe  
order this great businesse. Euen that  
King-

2. Pet. 1. 5

6. 7. 10.

11. 10. 11.

3. 5. 10.

1. 1. 1. 1.

1. 1. 1. 1.

Kingdome which the Sonne shall againe at the ende deliuer vp vnto his Father. As it is written, *Tet hanc I set my King vpon my holy hill of Syon, I will declare the Decree: the Lorde hath saide vnto me, Thou art my Sonne, this day haue I begotten thee. Aske of mee, and I shall giue thee the Heathen for thine Inheritance, & the uttermost parts of the Earth, for thy Possession, Psalms. 2. 6. 7. 8.* And Peter writeth thus, *We haue not followed cunningly deuised fables, when we made knowne vnto you, the power and coming of our Lorde Iesus Christ, but were eye-witnesses of his Maiestie. For hee receyued from God the Father, honour and Glorie, when there came such a voyce to him from the excellent glorie, 2. Pet. 1. 16. 17.*

*Psal. 2.  
6. 7. 8.*

*2. Pet. 1.  
16. 17.*

*1. Cor. 15  
23. 24*

Also Paule writeth thus: *Christ the first frutes, afterward, they that are Christs at his coming. Then the Ende, when he shall haue deliuered vp the Kingdome to God, euen the Father. 1. Cor. 15. 23. 24.* Thus you see it is manifest; That the Sonne desireth, God the Father vnto, according to his desire; and at the end shall againe deliuer vp this which he hath receiued, to God the

the

the Father, and then GOD shall be all in all.

This Kingdome is sometimes termed the *Church of the Living GOD*; 1. Cor. 14. 28. Sometimes the *House of God*, 1. Tim. 3. 15. Sometimes the *Citie of the Living God*; the *New Ierusalem*; Hebr. 12. 23. Sometimes the *Tabernacle of God*, Psalme. 15. 1. Ezek. 37. 27. Revel. 21. 3. Albeit neither of these doe so fully and cleerely discover this great Myserie; as this Title Kingdome.

Yet heerein God is to bee praised, in that he vouchsafeth so to descend to our Capacitie, as to vse all these: that they which cannot conceyue it by one, may understand it by another. As those that knowe but a *Tabernacle* or *Tent*, may thereby be holpen, to the apprehension of it; Those that are not acquainted with a *Tent*, knowing a *House*, may yet conceiue it: Such as knowe *Tents* and *Houses*, yea *Cities*, may more fully see it: And such as knowe a *Kingdome*, may bee lodde (as it were by the hand) to the viewe of every part thereof. Thus,  
God

1. Cor.

14. 28.

1. Tim. 3.

15.

Heb. 12.

23.

Psal. 15. 1

Ezek. 37.

27.

Ren. 21. 3

God hath profered the viewe thereof to all: To *Kings*, discovering it by a *Kingdome*, Dan. 2. 44. To *Citizens*, by the viewe of a *Citie*. Psal. 43. 1. 2. To *Householders*, by comparing it to a *House*. 1. Pet. 2. 5. To *Souldiers*, by vsing a borrowed word of a *Tabernacle*, or *Tent*. Heb. 8. 3. What shall I say? He offereth the view thereof, to *Merchants*; Matth. 13. 44. 46. To *Husband-men*, Matth. 13. 24. *Fishers*. Matth. 13. 47. *Women*. Matth. 13. 33. *Virgins*. Matth. 25. 1. *Servants*, Matth. 25. 14. To *All*; Matth. 22. 1. That so, some of all sorts might receiue it: And all, bee they what they will that refuse, might be voyd of all Excuse.

That now we may be yet more acquainted with it; let vs consider of the *Tules* and the *Partes* thereof.

The *Tules* are most vsually foure: The first, is the *Kingdome of GOD*; the second, the *Kingdome of Heauen*; the thirde, the *Sonne of Mans Kingdome*; the fourth, the *Kingdome of CHRIST*. The first, doeth indifferently concerne the estate we do here enjoy, with that hereafter. The estate here-



heereafter, where it is written, *Flesh and Blood cannot inherit the Kingdome of God, neither doth corruption, inherit incorruption.* 1. Corinth. 15. 50. The other three concerne the Church, heere in this life: and eyther of them, may be vsed indifferently, as may bee made manifest, by comparing them together: As where it is written, *That a Rich-man can hardly enter into the Kingdome of Heauen;* Mat: 19. 23. And in the next verse, speaking of the same thing, wee finde it thus; *It is easier for a Cammell, to goe through the eye of a needle, then for a Rich-man to enter into the Kingdome of God;* Math. 19. 24. Where we find the Kingdom of Heauen, or of God, vsed indifferently. So wee may also see of the rest: As where it is thus written, *There be some standing heere, which shall not taste of Death, till they see the Sonne of Man comming in his Kingdome.* Math. 16. 28. There it is termed, the Sonne of mans Kingdome: or more plainely, the Kingdome of Christ. And speaking againe of the same thing, in another place, it is thus written, *There bee some standing heere, which*

I. Cor:  
15. 50.

Matt. 19.  
23.

Matt. 19.  
24.

Matt. 16.  
28.

Mar. 9.1

Lu. 9.27.

.100.

.02.

Ephe. 5.5.

Re. 11.15

1. Pet. 1.

11.

.12.

.17. 11. 11.

.22.

which shall not taste of Death; till they see the Kingdome of God: Mark. 9. 1. Luke. 9. 27. Thus these three, may bee vsed indifferently one for another; yea, all the foure Titles. Yea, and the first doeth concerne moste the estate of the Church in this life, and is soalwayes to be vnderstood, where there is no manifest difference in the same Scripture.

Nowe the Title, which doth most fully and cleerely set foorth this great mystery; and includeth all the rest in it, is the last: which is, *The Kingdome of Christ*; Ephe. 5. 5. *Reuel. 11. 15. 2. Pet. 1. 11.* Termed the Kingdome of God: because *CHRIST* is *GOD*; And the Kingdome of the Sonne of man, because he also is *MAN*: And the Kingdome of Heauen; to shewe that hee receiued his government fro Heauen. But not so much desirous to shew the reasons of Titles, as the truth of things: I haue onely thus briefly touched these, as some helpe to the vnderstanding of the Scriptures; wherein these termes or Titles are often found.

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Now of the things, of which principally this Kingdom consisteth, and these are seven, which shall be touched also briefly: And first, As in other Kingdomes, or Kingdomes of this World, there are Kings, from which they properly are termed Kingdomes: So here is a glorious King, and blessed Prince: even that Rod, out of the stemme of Jesse, and that Branch out of his roots. That man whose name is, The Branch, The Lord our Righteousnesse, Christ Jesus: As it is written, *Yehauae I set my King upon my holy hill of Sion*: And in another place, *Reioyce greatly, o Daughter Sion, shout o Daughter Hierusalem: behold thy King cometh unto thee, he is iust, and having saluation: lowly, and riding upon an Asse, and upon a Colt, the Foale of an Asse*. *If. 62. 11. Zach. 9. 9.* Thus did Christ, as wee read in the Gospell, *Mat. 21. 7. 8. Mar. 11. 2. Io. 12. 15.* where they are saide to cry *Hosanna, to the Sonne of David: blessed is hee that cometh in the Name of the Lord.* And Paul speaking expressly of Christ, applieth that of the Prophet *Isaiab* to him thus;

There

1. King.

*If. 62. 11.*

*Zach. 9. 9.*

*Mat. 21.*

*7. 8.*

*Mar. 11.*

*3.*

*Io. 12. 15.*

Rom. 15.

15.

2. Scepter

There shall be a roote of Iesse, and him  
that shall rise to raigne ouer the Gentiles,  
in him shall the Gentiles trust. And thus  
you haue the King.

So Secondly, as in other Kingdomes  
there are Scepters; to which Subjects  
must stoupe; and to which such as  
stoupe not are yet Rebels. So heere  
is a Scepter in the hand of Christ, by  
which men are knowne that yeelde  
true Subiection. And this Scepter is  
the righteousness of Faith. By this hee  
rules his Subiects; as Paul confesseth,  
where it is thus written; I count all  
things but losse for the Excellence of the  
Knowledge of Iesu Christ my Lord, for  
whom I haue suffered the losse of all things,  
and doe count them but dung that I might  
winne Christ: and bee found in him, not  
hauing mine owne Righteousnes; which is  
of the Law; but that which is through the  
Faith of Christ; the Righteousnes which  
is of God by Faith. That I might know  
him, and the power of his Resurrection, and  
the fellowship of his sufferings, being  
made conformable to his death. Phil. 3. 8,  
9, 10. So it is written in the Psalme:  
Thy Throne O God is for ever, the Scepter  
of

Phil. 3.

8, 9, 10.

of thy Kingdome is a right Scepter: *Ap-  
plied by the same Spirit to Christ:  
Baptized the same he sayd; Thy Throne  
o God is for ever and ever, the Scepter of  
Righteousnes is the Scepter of thy King-  
dome. And so you have the Scepter.*

Thirdly, in Kingdomes of this  
World there are Lawes & Ordinances:  
So also in this; there are Lawes that  
are perfect, sure, right, pure, cleane, true,  
righteous, desirable, and most sweet;  
*Psa. 19. 7, 8, 9, 10. Yes, heere are  
Lawes, Statutes, and Iudgements:  
Euen, All Scripture given by inspiration  
of God; and profitable for doctrine, for re-  
proofe, for correction, for instruction in  
righteousnes: 2 Tim. 3. 16. This was  
Prophecied of, where it is written,  
Remember yee the Law of Moses my ser-  
vant, which I commanded unto him in  
Horeb, for all Israel; with the Statutes,  
and Iudgements: Mal. 4. 4. These are  
the Lawes of this Kingdome; to which  
whosoever shall adde, he is accursed  
of G O D: Deut. 4. 2. the 12. 32.  
And from which, whosoever shall  
take away, God shall take away his  
part out of the Book of Life: Rev. 22.*

B

18, 19.

2. mM  
81  
mA 4  
repelled  
3. Lawes.

*Psal. 19.  
7, 8, 9, 10.*

*2 Tim. 3.  
16.*

*Mal. 4. 4.*

*Deut. 4. 2.  
12. 32.*

*Rev. 22.  
18, 19.*

Mat. 5.

18.

4. Am-  
bassadors

18, 19. For, Till heauen and earth passe,  
one Lot, or one Title shall in no wise passe  
from the Lawe, till all be fulfilled: Mat.  
5. 18.

In Earthly Kingdomes there are al-  
so Ambassadors, whom the Kings send;  
and being so sent, they represent their  
owne Persons: either in calling in  
Rebels, or by treating with Enemies, to  
proclaime Warre, or to offer condi-  
tions of Peace vnto them: So in this  
Kingdom, there are Ambassadors, which  
are termed Preachers, Rom. 10. 14.  
Ministers, 1 Cor. 3. 5. Stewards, 1 Cor.  
4. 1. And the Prophets making vse of  
their owne words, haue termed them  
Priests and Levites, Is. 66. 21. or Sam-  
ouers, Obad. 21. Glad tidings bringers, Is.  
52. 7: and the like: As it is written;  
Behold vpon the Mountaine the feete of  
him that bringeth good Tidings, Nah.  
1. 15. And Paul vseth the words of  
Isaiah, and of Nahum, where it is thus  
written: How beautifull are the Feet  
of them that preach the Gospell of Peace,  
and bring glad tidings of good things! Rom.  
10. 15. And one of the Prophets hath  
it thus; Samouers shall come vpon Mount  
Sion,

Rom. 10.

15.

Sion,

Sion, to Iudge the Mount of Esau, and the Kingdome shall be the Lords: Ob. 21. Also, it is written; We are Ambassadors for Christ, as though God did beseech you by us: we pray you in Christs stead, be yee reconciled to God: 2 Cor. 5. 20.

As in other Kingdomes there is a King, Lawes, a Scepter, and Ambassadors; so there are also Subiects, men of all sorts and ages: So in this Kingdome there are also Subiects, which are the Saints, holy Men and Women, pure, cleane, undefiled, and harmlesse ones. As it is written; Thy people shall be all righteous: Is. 60. 21. And in another place; Look: vpon Sion, the City of our solemnities, thine eyes shall see Ierusalem a quiet habitation. And the Inhabitants shall not say, I am sicke: the people that dwelt therein shall bee forgiven their iniquitie: Is. 33. 20. 24. Againe, Who shall ascend into the Hill of the Lord? And, Who shall stand in his holy Place? The answer is; Hee that hath cleane hands, and a pure heart, who hath not lift up his soule vnto vanitie, nor sworne deceitfully: Psal. 24. 3. 4. And in another place: Who shall dwell with the denouring Fire? Who shall

Obad.  
ver. 21.

2 Cor. 5.  
20.  
5. Sub-  
iects.

Is. 60. 21.

Is. 33.  
20. 24.

Psal. 24.  
3. 4.

Is. 33. 14.

dwell with everlasting burnings? Is. 33.

14. The answer is, He that walketh righteously, and speaketh uprightly; he that despiseth the gains of oppressions, and shaketh his hands from holding of bribes, that stoppeth his eares from hearing of blood, and shutteth his eyes from seeing euill, he shall dwell on high; Ver. 15. 16.

Ver. 15. 16

Again, The Saints of the most high shall take the Kingdome, and shall possesse the Kingdome for euer and euer: Dan. 7. 18.

Dan. 7. 18

Also, This yee know, that no Whoremonger, nor vncleane person, nor conetous man, who is an Idolater, hath any inheritance in the Kingdome of Christ: Eph. 5. 5. And in another place, Be not deceiued, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor abusers of themselves with mankind, nor Theeues, nor Conetous, nor Drunkards, nor Reuilers, nor Extortioners, shall inherit the Kingdome of God: And of this sort were euery one of you, but yee are washed, but yee are sanctified, but ye are iustified in the Name of the Lord Iesus, and by the spirit of our God: 1 Cor. 6. 9, 10, 11. And once againe the same Apostle giues thanks vnto the Father which hath made vs meete

1 Cor. 6.

9, 10, 11.

to be



to bee partakers of the inheritance of the  
 Saints in Light: And (being so made  
 meete by repentance) hath deliuered  
 vs from the power of darknesse, and hath  
 translated vs into the Kingdom of his deare  
 Sonne: Col. 1. 12, 13. And it is plaine,  
 that there shall in no wise enter in (to the  
 new Ierusalem) any thing that defileth, nei-  
 ther whatsoeuer worketh abomination:  
 Reuel. 21. 27. But they that doe Gods  
 commandements, Reuel. 22. 14. That  
 is, Doe truly beleeu in Christ: such on-  
 ly haue right to the Tree of Life. And  
 they alone may enter through the gates  
 into the City: Mat. 7. 21, 22. Thus then  
 the Subjects of this Kingdome are none  
 but Saints; holy, cleane, pure, and undefi-  
 led ones: such as are first washed, sanctifi-  
 ed, and iustified: that is, Made meete by  
 the washing of Regeneration, & the renew-  
 ing of the holy Ghost, to be made heyres,  
 and so to receiue their Inheritance a-  
 mongst the Saints in Light: Tit. 3. 5, 7.  
 Besides the King, Scepter, Lawes, Am-  
 bassadors, &c. Subjects, in other Kingdoms  
 there are Officers: So in this also, as it is  
 written; Thy Officers shall be peace: that  
 is, in stead of Officers, thou shalt haue

Col. 1. 12.

13.

Reuel. 21.

27.

Reuel. 22.

14.

Mat. 7.

21. 22.

Tit. 3. 5, 7.

6. Offi-

cers.

Is. 60. 17.

Peace: Yea, all the Subiects of this Kingdome are Peace-makers: as it is written; *Blessed are the Peace-makers, for they shall bee called the Children of God.* They, and none but they: *Mat. 5. 9.*

*Mat. 5. 9.*

*Is. 11. 6.*

And it is written, *That a little Childe shall leade Christs Subiects.* *Is. 11. 6.* The humblest shall beare greatest sway there: as it is written, *Whofoener shall humble himselfe at a little childe, the same is the greatest in the Kingdome of heauen;*

*Mat. 18. 4.*

4.

*Is. 66. 12.*

7. Wea-

pons. 12

*Mat. 18. 4.* Yea, God hath promised, *To extend Peace like a River to those that dwell in Sion.* *Is. 66. 12.*

Lastly, in a Kingdome of this world there are *Weapons*; with which the Subiects doe fight: So beere are *Weapons* also, yea compleat *Armour*, with which these Subiects doe also fight: as it is written; *The Weapons of our warfare are not carnall, but mightie through God, to the pulling downe of strong Holdes:*

*2 Cor. 10. 4.*

4.

*Eph. 6. 11*

*Ver. 12.*

*Ver. 13.*

And againe, *Put on the whole Armour of God, and stand; having your loynes girt about with Truth; and having on the Brestplate of Righteousnes; and your feete shod with the Preparation of the Gospell of Peace: above all things,*

taking

taking the Shield of Faith, the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God: praying alwaies, with all prayer and supplication in the Spirit: Eph. 6. 11, 12, 13, 14, 15, 16, 17, 18. This is the Armour of righteousness, which the Saints have on the right hand, and on the left: 2 Cor. 6. 7. Onely the sober children of the day doe put on the Breastplate of Faith and Love, and for an helmet, the hope of salvation: 1 Thes. 5. 8. Thus you have, as the riddle, so also the principall things of which this Kingdome consisteth. As of a King, a Scepter, Daves, Ambassadors, Subiects, Officers, Weapons: And having this brievely scene what it is, it followeth, to bee shewed where it is: According to that question of the Disciples: Where Lord? Luk. 17. 37. *die*

Here shall be observed first, Whether on earth, or, in heaven? that is, in this life, or, that to come? Secondly, seeing it is on Earth, where it is to bee found? For the first, it is affirmed before, and shall be confirmed by testimonies now, that this Kingdome is on Earth: for so it is written: In the

Ver. 14.

Ver. 15.

Ver. 16.

Ver. 17.

Ver. 18.

.8. 2. 13

2 Cor. 6.

7.

1 Thes. 5.

8.

.8. 4. 9

.5. 1

Luk. 17.

37.

daies of these Kings shall the God of hea-  
 ven set up a Kingdome which shall never be  
 destroyed: Dan. 2. 44. And in another  
 place, Aske of me, and I will giue thee the  
 heathen for thine inheritance: and the ut-  
 termost parts of the earth for thy possession;  
 Ps. 2. 8. Also, it is written, We are come  
 raigne and Sion: and, we receiuing a King-  
 dome. Heb. 12. 22. 28. Also, it is cer-  
 tified, The Kingdome is vnder heauen: Dan.  
 7. 27. And in the Psalmes, Great is the  
 Lord, and greatly to be praised in the City  
 of our God, in the habitation of his Hol-  
 nesse, beautifully or gloriously, the top of the  
 whole earth: Aquin Sion: Ps. 48. 1. 2.  
 Yea, it is said in the same Psalmes, These  
 Kings shall see the glory of this Church, or  
 Kingdome, and that with feare & amaze-  
 ment: ver. 4. 5. Out of all this we may  
 gather many forcible Arguments, to  
 proue this truth; that this Kingdome,  
 City, House, or Tabernacle, is in this life:  
 as you haue before in the Scriptures  
 scited to that purpose in these words;  
 It shall be in the daies of Kings of this world:  
 also, It shall stretch to the uttermost parts  
 of the earth: also, We are come to it; not,  
 we shall; but, we are: and, we receiuing a  
 King-

.41. 71

.71. 71

Dan. 2.

.44

.81. 71

Ps. 2. 8.

.8. 71

.7

Dan. 7.

.7. 71

.8

Ps. 48.

1. 2.

Ver. 4. 5.

.71. 71

.71

Kingdome not, Seeing we shall receive a Kingdome; but, Seeing wee doe receive also, in the same Scripture, wee are willed to hold it fast: now there is no need of such an exhortation, if it were of the life to come, as I wil easily grant. Further, It is the joy of the whole earth. And Kings shall behold it, & passe by with feare & amazement. What shall I say? Arguments of this sort are very many in holy Scriptures: yea, then those places which they most abuse to the contrary, do yeeld many plain arguments to every impartiall Reader: as, *Isai. 65. 17. the 66. Rev. 21. and 22. and such like.* And let this be observed, that where the holy Ghost speaketh any where of the life to come, it is alwayes in very short speeches, or brieve sentences: as for example: *Fulnes of ioy: pleasures at Gods right hand for evermore. Ph. 1. 11. We shall be as the Angels in beaue, Mat. 22. 30. We shall shine as the sun for ever in the Kingdome of our Father, Mat. 13. 43. We shall haue everlasting life. (a) Where Christ is, we shall also be. (b) We shall behold his glory. (c) We shall haue a farre more exceeding and eternall waight of glory: 2. Cor. 4. 17.*

We

4. 5. 10  
4. 10. 1  
7. 1  
2. 10. 1  
2. 10. 1  
4. 10. 1  
8  
c. 10. 1  
Is. 65. 17.  
the 66. 1  
Rev. 21.  
the 22.  
Ps. 16. 11  
Mat. 22.  
30.  
Mat. 23.  
43.  
(a) Mat.  
19. 29.  
Mar. 10.  
30.  
(b) Io. 14.  
3.  
(c) Io. 17.  
24.  
2 Cor. 4.  
17.

Col. 3. 4.

1 Thes. 4.

17.

1 Pet. 1. 4.

1 Io. 3. 2.

2 Tim. 4.

8.

Reuel. 2.

10.

Mat. 5.

12.

12.

12.

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12.

12.

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12.

We shall appeare with Christ in glory: Col.

3. 4. Wee shall bee euer with the Lord:

1 Thes. 4. 17. It is an inheritance incor-

ruptible and undefiled, that faadeth not a-

way, reserved in heauen for vs: 1 Pet. 1. 4.

When he shall appeare, we shall be like him;

for wee shall see him as hee is: 1. Io. 3. 2.

We shall haue a Crowne of righteousness:

2 Tim. 4. 8. A Crowne of life: Reuel. 2.

10. A greater reward in heauen: Mat.

5. 12. These, or such like are all those

phrases which are vsed in the Scrip-

tures, to set forth the life to come vnto

vs: and that blessed condition there re-

served for vs.

The Reason hereof might be, ei-

ther the impossibilitie, in regard of the

straighnes of our bowels, to conceiue of

that blessednesse: 2. Cor. 6. 12, 13. Or

as we speak, our shallow capacitie in the

comprehension of such an excellent myste-

rie: but it is indeed the eternall purpose

of God in hiding these things (as secrets)

from vs till the Last day: as these

Scriptures following may witnes:

That of Paul, where it is written, Thou

being caught vp into the third heauen, bee

heard unspeakable words, which is not

lawfull

Lawfull for a man to utter: 2 Cor. 12. 2.

2 Cor. 12.

4. Also, Now we are the sonnes of God:

2. 4.

and it doeth not yet appeare what we shall

be: 1 Io. 3. 2. And it is also written,

1 Io. 3. 2.

That this incorruptible and undefiled inhe-

ritance is reserved for us in heaven, and

ready to be revealed in the last time: 1 Pet.

1 Pet. 1.

1. 4. 5. So that this may bee a mani-

4. 5.

fest note, eyther short, or more large

speeches, to helpe us to conceive of the

difference betweene things of this life,

and that which is to come. Things of

this life are alwaies spoken in expresse

phrases, that we may conceive, because

we are to speake of them againe to

others: As it is written; Eye hath not

scene, nor eare heard, neyther have entred

into the heart of man, the things which God

hath prepared for them that love him: but

God hath revealed them to us by his Spi-

rit: Which things we also speake: 1 Cor.

1 Cor. 2.

2. 9, 10, 13.

9, 10, 13.

And yet further wee may obserue

by certaine phrases & usuall speeches,

that the holy Ghost hath put a differ-

ence betweene our estate here, and

hereafter: for speaking of our estate

here, hee speakes of comming to us, and

sending

sending to vs, and such like. But speaking any where of the *life to come*, hee speaketh of *fetching vs to him*, and the like.

This is not to bee slightly regarded in reading the holy Scriptures: as to instance in the places before mentioned, which are by some abused, to the *life to come*. It is written, *The glorie of the Lord is risen upon thee*: and, *The Lord shall arise upon thee*: *Is. 60. 1. 2.* Yes, that whole Chapter is full of strong reasons to enforce it to be understood of the *estate here*. Also, where it is written, *For behold I create new heavens, and a new earth, and the former shall not bee remembered, nor come into minde: But be you glad, and reioyce for ever, which I recreate: for behold, I recreate Ierusalem a Reioycing, and her people a Ioy.* Here the holy Ghost expoundeth the *New Heauens*, and the *New Earth*; to bee meant of the *New Ierusalem*, and the *people thereof*: Euen that *new worshippe* which is now amongst the *Saints*: and the *new worshippers* which haue beene, are, and shall bee on the earth; as is plaine in the *verse* next before, to the which



which these are added, as a further Illustration. In that *verse* it is written; That he who blesseth himselfe in the earth, shall blesse himselfe in the God of Truth: and hee that sweareth in the Earth, shall sweare by the God of Truth: and then is added, For behold: as before; *If. 65. 16, 17, 18.*

So in that of the *Revelation*, to omit other places, it is written, That Iohn sawe a new Heauen, and a newe Earth: And hee saw the holy Citie, new Ierusalem, come downe from God out of heauen; prepared as a Bride, adorned for her Husband: And heard a voice out of Heauen, saying; Beholde the Tabernacle of GOD is with Men, and hee will dwell with them, and they shall bee his people, and GOD himselfe shall bee with them, and bee their GOD: *Revel. 21. 1, 2, 3.*

But cleane contrary to these, are the Speeches which are vsed for the state after this life: as, where it is written; Come, ye blessed of my Father, inherit the Kingdome prepared for you from the Foundation of the World: *Mat. 25. 34.*

And

*If. 65. 16,  
17, 18.*

*Rev. 21.  
1, 2, 3.*

*Mat. 25.  
34.*

Mat. 25.  
46.

Luk. 23.  
42. 43.

Io. 14. 2. 3.

Io. 17. 24.

Io. 20. 17.

And againe, And these shall go away into euermlasting punishment: but the righteous into eternall life: Mat. 25. 46. Also, the request of the Thiefe vpon the Crosse, Lord remember mee when thou comcest into thy Kingdome. And our Saviours loving answere; To day thou shalt be with me in Paradise: Luk. 23. 42. 43. Also, I goe to prepare a Place for you: and if I goe to prepare a place for you, I will come againe, and receiue you to my selfe; that where I am, there may ye bee also: Io. 14. 2. 3. And againe, in Christs most comfortable Prayer wee finde it thus written; Father, I will that they also whom thou hast giuen me, be with me where I am, that they may behold my glorie which thou hast giuen me: Io. 17. 24. Also our Saviours speech to Mary Magdalen; Touch me not, for I am not yet ascended to my Father: But goe to my Brethren, and say vnto them; I ascend to my Father, and your Father; and to my God, and your God: Io. 20. 17. To this we adde that which the Apostle mentioneth; That wee which are alieue, and remaine (at the last day) shall bee caught up, together with those that were dead in Christ.

Christ. The words are these: The Lord himselfe shall descend from heauen with a shout, with the voice of the Archangell, & with the Trumpe of God: and the dead in Christ shall rise first: then wee which are alue and remaine, shall be caught vptoegether with them in the cloudes, to meete the Lord in the ayre: and so wee shall bee euer with the Lord: 1 Thes. 4. 16, 17.

Out of all this may be easily gathered, that our blessednes is not to be enjoyed heere on earth (as some would haue it, the Creature being purged by fire) but it is *aboue*, *euē there*, where *Eueh* is; of whom it is saide, That God tooke him: Gen. 5. 24. And the Apostle saith, That hee was translated, that he should not see death; and was not found, because God had translated him; Heb. 11. 5. Also wee read of *Eliab*, That the Lord tooke him vp into heauen by a Whirle-winde, and hee was diligently searched for by fiftie strong men, but not found: 2 King. 2. 1. 11. 16. 17. Adde to this our blessed Redeemers Ascension into Heauen, in the presence of many *Mark* 16. ult. *Luk* 24. 51. *Act* 1. 9, 10, 11. *Heb* 9. 12. *1 Cor* 15. 51. *1 Thes* 4. 16, 17.

1 Thes. 4.  
16. 17.

Gen. 5. 24.

Heb. 11. 5.

2 King. 1.  
11. 16. 17.

Mar. 6.  
last.

Luk. 24.  
51.

Act. 1. 9.  
10, 11.

Be-

Act. 7.  
55, 56.

17. 29. 16.

Besides Stephens glorious *Asion*, where it is recorded, *That being full of the holy Ghost, hee looked up steadfastly into heauen, and saw the glory of God, and Iesus standing on the right hand of God; Act. 7. 55, 56.* Thus by the apposition of these Scriptures, the exposition is cleere, without further labour. They being alwaies as different as *light* and *darknesse* to all that are not *obstinate* and *wisfully ignorant*. The first speaking alwaies of *earthly*, the latter of *heavenly* things. The first, of *coming to vs*, and being with vs: the latter, of *fetching vs to him*: as you see by expresse Scriptures, & plaine examples, which it is not possible to overthrowe, no not *Satan* himself with all his *wiles*, and *deuillishnesse*, is neuer able to deny or turne vpside downe: *1st 29. 16.* This then being cleere and manifest, that this *Kingdome*, *Citie*, *House*, *Tabernacle*, or *Church*, that hath such glorious things ascribed, and so many precious promises made vnto it, is *here*, even *in this life*. In the next place it must be shewed in what place of the *Earth* it is to be found: Here shall be observed three

three things: First, that it is tyed too, or bounded within no one Nation, or Kingdome in the World. Secondly, that wheresoeuer it is found in any Kingdome, it is about that Kingdome or Nation. Thirdly, where the Saints are, there it is. For the first, That it is tyed too, or bounded within no Nation or Kingdome, it is plaine by that it is written: *And the Kingdome shall not be left to other people, but it shall breake in peeces, and consume all these Kingdomes:* Dan. 2. 44. And againe, *His Dominion shall be from Sea euen to Sea; and from the River euen to the ends of the earth.* And it is also written, that as the lightning, that lighteth out of the one part vnder heauen, shineth to the other part vnder heauen: So shall also the Sonne of Man be in his Day. That is, (as it is most plaine, if ye consider the former words, and vpon what occasion this similitude is vsed) Christs Kingdome, is not heere, and nowhere else; nor there, & nowhere else; as false Prophets would haue it: but it shall bee in diuers parts of the earth, at one and the same time, in one and the same manner: Even as

C

lightning

Dan. 2. 44

Zac. 9. 10.

Matt. 24.

27.

Luk. 17.

24.

lightning doth disperse it selfe, and shew  
it selfe alike in diuers places, at one and  
the same instant.

And thus this point is plaine, that  
it is not bounded within any Nation, or  
limited vnto any one People or Kingdom.  
So that no man can say it is in this  
Company, and no where else, as diuers  
false Prophets haue assumed, and da-  
red to maintaine; and yet at this day  
doe not sticke constantly to affirme,  
contrary to that, where it is written,  
*The Kingdome of God commeth not with  
observation, or outward shew; neither shall  
men say, Lo here, or, lo there: Luk. 17.*  
20.

Luk. 17.  
20.

Now that it is *aboue* every Nation,  
and Kingdom where it is according to  
that blessing to the obedient; He shall be  
*aboue* onely, and not beneath: Deut. 18.  
13. This is playne by the excellent  
and glorious situation thereof: as it is  
written, *Then the Moone shall be confounded,  
and the Sunne ashamed, when the  
Lord of Hosts shall reigne in Mount Sion,  
and in Ierusalem, and before his ancient  
gloriously: Is. 24. 23.* And againe,  
*Sauours shall come vpon Mount Sion, to  
iudge*

Deut. 28.  
13.  
Is. 49. 23.

Is. 24. 23.

judge the Mount of Eſau; and the King-  
doms ſhall be the Lords: Obad. 21. Al-  
ſo, It ſhall come to paſſe in the laſt dayes,  
that the Mountaines of the Lords Houſe  
ſhall be eſtabliſhed in the top of the Moun-  
taines, and ſhall be exalted above the hills;  
and all Nations ſhall flow unto it. And  
many people ſhall go and ſay, Come yee, &  
let vs goe up to the Mountain of the Lord,  
to the houſe of the God of Iacob, & he will  
teach vs of his wayes, and we will walke in  
his paths. For out of Sion ſhall goe forth  
the Lawe, and the word of the Lord from  
Jeruſalem: If. 2. 2, 3. That Mountaine  
was prefigured by that into which Me-  
ſes aſcended: Exo. 19. and 24. And  
that, that Mountaine was a ſigne of this  
wee now enjoy, is manifeſt by that,  
where it is written; The Hill of God is  
an high Hill: why leape ye, ye high Hills?  
this is the Hill which God deſireth to dwell  
in; yea the Lord will dwell in it for ever.  
The Chariots of God, are twentiethouſand  
thouſands of Angels; the Lord among  
them, as in Sinai in the holy place: Pf. 68.  
15, 16, 17, 18. Alſo, Who ſhall dwell  
with the devouring fire? Who ſhall dwell  
with everlaſting burnings? The answer

Obad.  
Ver. 21.

If. 2. 2. 3.

Exod. 19.  
and 24.

Pf. 68. 15  
16, 17, 18

Is. 33. 14.

15, 16.

Exo. 24.

16, 17.

Heb. 12.

18, 22,

28, 29.

Mat. 17.

1.

Mar. 9. 2.

Luk. 9. 28

is, He that walketh righteously, bee shall dwell on high, his place of defence shall bee the munition of Rocks: Euen on high, on that Mountaine, where the sight of the Lord is like deuouring fire. Is. 33. 14, 15, 16. Exod. 24. 16, 17. Adde to this, We are not come to the Mount that might bee touched: But wee are come to Mount Sion, to the Citie of the liuing God, and we receiuing a Kingdome which cannot be moued, let vs hold fast: For our God is a consuming fire: Heb. 12. 18, 22, 28, 29.

This was yet further made manifest by that Mountaine where Christs most glorious Transfiguration was scene by Peter, Iames, and Iohn, where hee talked with Moses and Elias; at what Time his Face did shine as the Sunne, and his Rayment was as white as the light; yea, exceeding white, and shining so as no Fuller on earth could white them: at what time also, a bright Cloude ouer-shadowed; and a voyce out of the Cloude was heard, which said, This is my beloued Sonne, in whom I am well pleased, heare ye him: Mat. 17. 1. Mar. 9. 2. Luk. 9. 28. This is a  
gaine



gaine remembred, where it is thus  
 written: *We have not followed cunningly  
 devised fables, when we made knowne un-  
 to you the power and coming of the Lord  
 Iesus Christ; but were eye-witnesses of his  
 Maiestie; For he receiued from God the  
 Father, honour and glory, when there came  
 such a voyce vnto him from that excellen-  
 t Glory: This is my beloued Sonne in whom  
 I am well pleas'd. And this voyce which  
 came from heauen, we heard when we were  
 with him in the holy Mount: 2 Pet. i.  
 16, 17, 18. This Scripture doth no-  
 tably prooue this point, and cleere  
 the Transfiguration to bee a repre-  
 sentation of the glorious estate of  
 the Church heere, not hereafter: And  
 that by this especiall circumstance;  
 That he receiued from GOD the Fa-  
 ther, honour, and glory, from that excel-  
 lent Glorie.*

Now what hee receiued, hee must  
 at the last redeliver, as hath beene be-  
 fore prooued: for hee is sayde to re-  
 ceiue it onely for the finishing of the  
 great worke of *Mans Redemption*:  
 which when it is accomplished,  
 Then cometh the Ende: when hee shall

2 Pet. i.  
 16, 17, 18

debuerit up the Kingdome which hee hath  
 receiued, to God, even the Father; that  
 God may be all in all. And obserue fur-  
 ther, that Peter had before preached  
 of this glorious Kingdome of Christ; and  
 he vseth this but for the confirmation of  
 the Faith of those to whome hee had  
 preached, in that hee was with others  
 an eye and eare witness (as we speake)  
 of the excellent estate, prefigured in  
 that notable and glorious Transfigu-  
 ration: for he both saw his glory, which  
 hee receiued from that excellent glory;  
 and also hee heard the voice that pro-  
 nounced him that blessed One, or, that  
 King, Priest, and Prophet, which was  
 Prophecied of long before; that such  
 a Prophet should bee rayssed up, and  
 such a King should be set vpon Mount  
 Sion: yea, such a Priest should Offer  
 a Sacrifice that should Iustifie many: 11.  
 fl. 3. 10, 11. even as many as were or-  
 dained to eternall life: as it is written,  
 The Lord thy God will rayse up vnto thee  
 a Prophet, from the midst of thee, of thy  
 brethren, like vnto me: vnto him shall ye  
 hearken: According to all that thou desir-  
 est of the Lord thy God in Ierach, in the

Is. 53.

Id. 11.

Day

Day of the Assembly, saying: Let me not  
 heare againe the voyce of the Lord my  
 God, neyther let me see this great fire any  
 more, that I dye not: Deut. 18. 15. Here  
 is his Prophetickall, Kingly, and Priestly  
 Office, prophecied of cleerely: as it is  
 applyed by Peter in that excellent  
 Sermon of his, where wee finde it thus  
 written: Hauing spoken before ex-  
 pressly of Iesus Christ, hee addeth  
 these words: For Moses truly sayde  
 vnto the Fathers: A Prophet shall the  
 Lord your GOD raise up vnto you of your  
 brethren, like vnto me, him shall ye heare  
 in all things whatsoeuer hee shall say vnto  
 you. And it shall come to passe, that euery  
 soule which will not heare that Prophet  
 shall be destroyed from among the people.  
 Yea, and all the Prophets from Samu-  
 el, and those that follow after, as many as haue  
 spoken, haue likewise fore-solde of these  
 dayes: Act. 3. 22, 23, 24. Also, to  
 conclude this poynt; the very words  
 of the voyce doe playnely noce vnto  
 vs these three; where it is written,  
 This is my beloued Sonne, in whom I am  
 well pleased, heare ye him. This is my  
 beloued Sonne: There is his right of be-

Deut. 18.  
 15.

Act. 3. 22,  
 23, 24.

ing King, in whom I am well pleased. That notes his Priesthood; Hears ye him. This doth manifest him to bee that Prophet, which God hath raised up. This Argument is fully handled, and notably discovered in that most excellent Epistle to the Hebrewes. And thus it is manifest, that it is not tyed too, or bounded within any Nation or Kingdome of this World: but it is in diuers of them, at one, and the same time; in one, and the same manner. And wheresoeuer it is, it hath the prebeminence, or is about that Kingdome or Nation; as is plaine by the Scriptures which are mentioned before, which Scriptures also you see doe concerne the Estate of the Church beere, as hath bene also proued: So that it is *scituate* vpon a glorious holy Mountaine, vpon an exceeding high Hill; which is aboue all earthly Mountaines, all earthly Hills. Now followeth to bee shewed how wee may certainly, or infallibly know where this Mountaine, and consequently this House, Tabernacle, Church, Cuy, or Kingdome is? For full satisfaction in this, let vs call to minde the

the  
of;  
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As if  
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or he  
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body  
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it ma  
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you  
true  
King  
it is  
are

the Disciples *question*, before spoken of; & the *answers* to the same, by him that could best satisfie the *doubtfull* in a point of so great *waight*. The *question* was moued vpo occasion of a *large speech*, which our *Sauour* had made concerning this *Kingdom*. And the words of the *question* are these; *Where Lord?* As if they should haue said: Thou hast spoken *often & largely* of a *Kingdom*: & now thou hast also *shewed*, y men shall not be able to say; *See, here it is; or behold, there it is*. Where is it then *Lord*, or how may thy children finde it? The *answere* is; *Wheresoeuer the Carkeise or body is, there, or thither, will the Eagles be gathered together*. As if he should haue said in moe words thus: Would you know *where my Kingdom* is? or where it may be found? *Answer* your *selues* by your own *experience*: Did you euer see *Eagles* gathered together, without a *dead body* or *carkeise*? If *no*, then may you also *conclude*, that wheresoeuer true *Beleouers* are, there is *Christes Kingdome*. According to that where it is written, *Wheresoeuer two or three are gathered together in my Name, there*

Luk. 17.  
37.

Mat. 24.  
28.  
Luk. 17.  
37.

Mat. 18.

20.

there am I in the midst of them: Mat. 18. 23. or, *There is my Kingdome: there is the Church: the Citie: the House: the Tabernacle*, which I haue set vp: Euen *there* wheresoeuer two or three are gathered or ioyned together in the same *name*, walking in the same way, confessing the same things, doing the same duties which I haue commanded. There, and *and no where else* is my Kingdome; with them, and none but such as they are doe I familiarly converse: This, and none but this is my house. This is that *Spiritual Tabernacle*, not made with hands: there is that *Citie* of which so glorious things are spoken.

For, as it is naturall for *Eagles* to ceaze or prey on dead bodies: So it is as naturall for *beteauers* to ceaze or prey on *Christs Body*: and as nothing will draw *Eagles* together, but a *Carkeise*: So there is nothing will knit men together in true friendship, and familiarity, but the *Spirit of Christ*.

The *Truth* of this most apt and excellent *Similitude* might bee shewed out of many *Scriptures*: but let this be carefully obserued: That by the *Body*

or

or Carkeise, is lively represented vnto vs, the crucified flesh of Christ; and his blood poured out: on which beleaguers doe onely feede. This is done in the true preaching of the Word, and the right administration of the Lords Supper. Both these are playne where it is written; O yee foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Iesus Christ hath bene evidently set forth, crucified amongst you?

Gal. 2. 1. Again, Wee preach Christ crucified: 1 Cor. 1. 23. There is the Carkeise or Body in true preaching. Also it is written, The Cup of blessing, which we blesse, is it not the Communion of the blood of Christ? The Bread which we breake, is it not the Communion of the Body of Christ? For we being many, are one Bread, and one Body: for we are all partakers of that one Bread: 1 Cor. 10. 16, 17. Here is also the Carkeise or Body in the right vse of the Lords Supper.

To both these adde that, where it is written; Except yee eat the flesh of the Sonne of Man, and drinke his blood, yee haue no life in you: Io. 6. 53.

Thus hauing done with the Body

or

Gal. 3. 1.

1 Cor. 1.

23.

1 Cor. 10.

16. 17.

Io. 6. 35.

*Iob. 39.*  
27.

*Is. 40. 31.*

*Iob. 39.*  
28.

*Is. 33. 15.*  
16.

*Psal. 103.*  
5.

*Is. 40. 31.*

*Iob. 39.*  
29.

or *Carkesse*. That the *Eagles* also doe notably represent *Belecuers*, is playne by many things, wherin the holy *Ghost* hath made the *Comparison*. In the first place, *Eagles* doe moue on high; as God saith to *Iob*: Dost the *Eagle* mount up as thy command, & make her nest on high? So likewise *Belecuers* are sayd to moue up with wings: as it is written; They shall mount up with wings as *Eagles*.

Secondly, *Eagles* doe dwell & abide on the *Rocke* and strong Place: *Iob. 39. 28.* So *belecuers* are sayd to dwell on high, euen on strong defenced *Rocks*: as it is written; Hee that walketh righteously, & speaketh uprightly; He shall dwell on high, his place of Defence shall be the *Munition of Rocks*: *Is. 33. 15. 16.*

Thirddly, *Eagles* doe renew their strength, *Psa. 113. 5.* So *Belecuers* renew their strength: as is written; They that waite upon the Lord shall renew their strength: *Isa. 40. 31.* Fourthly, *Eagles* doe see a farre off: *Iob. 39. 29.* So *belecuers* are said to see a farre off: as it is written: Where there is mention made of many *belecuers*: it is concluded thus of them: These all dyed in Faith, nor hauing recei-

ued



and the Promises; but having seene them  
afarre off, and were perswaded of them.

Fifthly, Eagles do sucke up blood: Job.

29. 30. So Beleevers, as it is written.

Who so eateth my flesh, and drinketh my

blood, hath eternall life: and I will raise

him up at the last day: Io. 6. 54. Lastly,

where she slayn are, or where the car-

keise or dead body is, there is hee: Job. 39.

30. So beleevers are ever with Christ:

for it is onely the Spirit of Christ that

brings them together, or doth cherish

them asunder. Thus you have briefly

seene the truth of this apt and most

excellent Similitude, how lively and

plainely it discovereth this great mystery;

which shalbe thus summed, & so con-

cluded; Eagles mount on high: Beleevers

do the like. Eagles make their nests on safe

places: Beleevers are also safe. Eagles re-

new their youth: Beleevers doe renew their

strength. Eagles see a farre off: Beleevers

do no lesse. Eagles suck up blood: Beleevers

doe the same. Eagles are never gathered

without a carkeise: nor Beleevers without

the Spirit of Christ. But it may be, some

of my Countreymen may say, How shall

we know it to be an England?

Lec

Heb. 12.

13.

Iob. 39. 30

Io. 6. 54.

Iob. 39. 30

Let such answer themselves by this: It is prooued, that *where beleeuers are*, there it is: Now if thou then be a *Be-leeuers*, and dost know *another as well as thy selfe*, thou mayst then safely conclude, that it is in *England*. And if thou say further, *How shall I know others?* I answere, Labour first to be certaine of thine *owne blessednes*; Get assurance that thou thy selfe art in *Christ*; and when this is done, I doubt not to say thou shalt know others also: yea many others in *England*, to thy great comfort: as it is written; *Since yee seek a prooue of Christ speaking in me: Examine your selues, whether yee bee in the Faith, prooue your owne selues. Know yee not your owne selues, how that Iesus Christ is in you, except yee be reprobates? But I trust yee shall know that we are not reprobates*:  
 2 Cor. 13. 3, 5, 6. As if hee should haue said, The *only way* to know that *Wee*, (that is, the true *Ministers of Christ*) are in *Christ*, is, by the knowledge of your selues to be in *Christ*: *Giuing vs to vnderstand thereby, that none can truly know a Childe of God, but he that is in truth the Childe of God himselfe*:  
 Mat. 7. 2, 3, 4, 5. 1 Cor. 2. 15, 16.

Mat. 7.

Mat. 7. 2, 3, 4, 5. 1 Cor. 2. 15. 16.

But some may say further; I heare one cry out for want of *Discipline*; others for *Order*; some for *Christs Officers*: one saith, *Here is Christ*; another, *There is Christ*: Let such an one againe satisfie himself, that *Christ* hath made it a marke of a *Seducing spirit*, to drawe *Disciples* after him. Now wee haue learned to haue respect to all Gods commandements; Ps. 119. 6: and amongst the rest, this is one; *To beware of false Prophets*: Mat. 7. 15. This our most blessed Redeemer, was carefull to presse vpon vs his Redeemed ones: where he saith, *If any man shall say vnto you, Lo, heere is Christ, or there, beleeue it not: for there shall arise false Christs, and false Prophets, and shall shew great signes & wonders, insomuch that if it were possible, they will deceiue the very Elect*: Mat. 24. 24. This is againe repeated, to note the certaine and necessary use of such aduise: *Behold, I haue tolde you before; wherefore if any shall say vnto you, Behold, he is in the Desert, goe not forth: Behold, hee is in the secret chambers, beleeue it not*: Ver. 25. 26. And the holy

Ps. 119. 6.

Mat. 7.  
15, 16.

Mat. 24.  
24.

Ver. 25.  
26.

1 Tim. 4.  
1.

holy Ghost warneth vs of times, when  
in some soall giue heed to seducing spirits:

1 Tim. 4. 1. As also, That there shall be  
false Teachers (euen among the Saints)  
That shall priuily bring in damnable Here-  
sies: And many shall follow their Perui-  
sious waies; by reason of whome, the way  
of truth shall be euill spoken of. And through  
Coutousnes, they shal with feigned words  
make merchandise of the Saints: 2 Pet. 2.

2 Pet. 2.  
1, 2, 3.

1, 2, 3. And we are willed, nay, com-  
manded, not to beletue euery Spirit; but  
to try the Spirits, whether they are of God,  
because many false Prophets are gone out  
into the World: 1 Io. 4. 1.

1 Io. 4. 1.

Therefore if thou be a Saint or true  
beleener, abide in thy Place; and bee  
not drawne to any such Places, Compa-  
nies, or Constitutions: but attend vpon  
the Word, and drawe others thereun-  
to; that as others haue beene exam-  
ples to thee; so thou mayst also be to  
others. Labour for the Peace of the  
Land, Citie, or Place, where thou  
dwellest, and dost liue: Jer. 29. 7.

Jer. 29. 7.

Get thine owne soule within the com-  
passe of Christs Discipline, and thine  
owne Family into order. And know,  
that

that if thou must needs graunt that the Church of God is in England; thou must also of necessitie graunt that Christs Government is here also, vnlesse thou wilt seperate him from that his Government: *Mat. 19. 6.* For hee himselfe hath sayd, *That his Government is vpon his shoulder: Is. 9. 6.* But some may further object: This Government is not visible; or, I cannot see this that you affirme. Let such get Eye-salue, and desire God to open the Mystery of it: For indeed the Church is glorious; but to whome? To those onely that are within it: as it is written, *The Kings daughter is all glorious within: Psa. 45. 13.*

None can see the Light of this Candle, but such as are within the House: *Mat. 5. 15. Lu 11. 33.* And Except a man be borne againe he cannot see the Kingdome of God: *Io. 3. 3.* So that it is no wonder seeing thou seest not the Church it selfe that thou seest not the beautie and comelnesse thereof. As it is no wonder, that a man cannot iustly finde fault with the Building, that sees not the House: or vvith the

D

Order,

*Mat. 19. 6**Is. 9. 6.**Psa. 45. 13.**Mat. 5. 15**Lu. 11. 33**Io. 3. 3.*

Order, that sees not the *Army* it selfe. And I must needes say, that if thou graunt that there is a *Church* any where, thou must of necessitie grant, that *Christs owne glorious Order* is euen there also, though thou see it not. *Blame then thy blindnes, complayne of thine owne Ignorance*: For it is fearesfull to call in question *Gods wisdom*: who being the *Author* of our blessed *Church* in *England*, hath also set a beautifull and glorious *Order* in the same: For hee is not the *Author* of *Confusion*, but of *Order*; *Rom. 9. 20. 1 Cor. 14. 33. 40.*

*Rom. 9. 20*

*1 Cor. 14.*

*33, 40.*

Lastly, let this bee well obserued: As thou louest the life of thy soule, beware how thou call in Question, *peremptorily*, things thou vnderstandest not, or affirme things thou knowest not; lest thou deserue iustly to bee rancked amongst those *presumptuous* and *selfe-willed ones*, that are not afrayd to speake of *Dignities*; whereas *Angels*, which are greater in power and might, bring not railing *Accusation* against them before the Lord: *2 Pet. 2. 10, 11, 12.* This being then dispatched; Namely, *What it is?* and *Where it is?* A third was proposed;

*2 Pet. 2.*

*10, 11, 12*

posed; namely, *When is began?*

For *satisfaction* in this, obserue that this *Kingdome* hath beene open to all beleeuers: *Yea, Abraham, Isaac, and Iacob, and all the Prophets, are sayde to sit downe here by faith: As it is written: We which haue beleeued do enter into rest:*

*Heb. 4. 3.* Also, where vpon occasion of the *Centurions* faith, our blessed Redeemer sayd, *I haue not found so great Faith, no not in Israel: And I say vnto you, that many shall come from the East and West, and shall sit downe with Abraham, Isaac, and Iacob, in the Kingdome*

*of heauen: Mat. 8. 10, 11.* And in another Scripture, speaking (as here) expressly of the *Calling of the Gentiles*, and reiecting of the *Iewes*; it is thus written: *That there shall be weeping and gnashing of teeth, when yee shall see Abraham, Isaac, and Iacob, and all the Prophets in the Kingdome of God, and you your selues thrust out. And they shall come from the East, and from the West, and from the North, and from the South, and shall sit downe in the Kingdome of God: Luk. 13. 28, 29.* And howsoever it may truly be sayd, *to be open to all beleeuers: yet it*

*Heb. 4. 3.*

*Mat. 8.  
10, 11.*

*Luk. 13.  
28, 29.*

may be as truely sayd, that *Iohn Baptist* was the first proclaymer of it, in playne termes (as we speake) as it is written; In those dayes came *Iohn the Baptist*, preaching in the Wildernesse of Iudea; and saying, Repent yee, for the Kingdome of heauen is at hand: *Mat. 3. 1, 2.* After him the King himselfe, or that great Prophet began to make the same Proclamation: *Mat. 4. 17. 23.* And that the obstinate Iewes might be left without all excuse, he sendeth out his Apostles and Disciples into all their Cities and Villages, to proclayme the same things. And to confirme the truth of the Proclamation, they had power giuen them to cast out Diuels, and cure Diseases: *Mat. 10. 1, 7. Mar. 6. 13. Luk 9. 1. 60.* Yea, our Saujour tels the Pharisees, that it is amongst them, euen at his being on earth: as it is written: *The Kingdome of God, behold it is among you: Luk. 17. 21.* As also his speech to the Woman of Samaria is notable for this; *The houre commeth, and now is, when the true Worshipers shall worship the Father in spirit and truth: Io. 4. 23.* It is now (saith he) and shall come more cleerely

*Mat. 3.**1, 2.**Mat. 4.**17, 23.**Mat. 10.**1, 7.**Mar. 6.**13.**Luk. 9.**2. 60.**Luk. 17. 21**Io. 4. 22.*



cleerely and manifestly hereafter. For at that time it was so darke a *Mystery*, as that albeit the *Disciplos*, nay the *Apostles* themselves heard it daily taught, yea and privately were instructed in it; yet they did not understand, nor apprehend the truth thereof: as it is euident by their question which they mooued, euen after *Christs* forty dayes abode with them, speaking of things appertaining to this *Kingdome*: yet after that they asked this question; *Lord, wilt thou at this time restore the Kingdome to Israel?* Supposing that it had beene some outward glorious restoration of their *Nation* to their former estate, that our *Sauour* had so often taught; *Act. 1. 3, 4, 5, 6.*

And we may further adde, that this *Kingdome* beganne not cleerely to appeare, vntill the *Apostles* received power from above; as it was promised them where it is written, *Behold, I send the promise of my Father vpon you: but carry you in the City of Ierusalem, vntill you bee indued with power from on High: Luk. 24. 49.* But especially it began at *Ierusalem* destruction.

*Act. 1. 3,  
4, 5, 6.*

*Luk. 24.  
49.*

*Matt. 27.  
50, 51.*

*Heb. 8. 13  
the 9. 1.*

*Reuel. 1. 1.*

*Mat. 16.  
28.  
Mar. 9. 1.  
Luk. 9. 27.*

*Ioh. 21.  
21, 22.*

For those things which were *abrogated* long before, euen when the *vaile* of the *Temple* rent from the *top* to the *bottom*: *Mat. 27. 50, 51*: yet then they might bee sayd to vanish, as it is written: *In that he saith; A new, he hath made the first olds: Now that which decayeth and waxeth old, is ready to vanish; For then verily the first had Ordmances of Diuine Service, and a worldly Sanctuary: Heb. 8. 13. chap. 9. 1.* But this was fully made manifest in that glorious *comming* of *Christ*, to *Iohn*, in that wonderfull *Reuelation*. *Restel. 1. 1.* According to his owne prophecyes, where it is written: *Verily I say vnto you, or I tell you of a truth, there be some standing here which shall in no wise tast of Death till they see, or til they haue seene the Sonne of Man comming in his Kingdome, or the Kingdom of God come with power: Mat. 16. 28. Mar. 9. 1. Luk. 9. 27.* Also of *Iohn* in particular, as of the *especiall man* that should see the *Fulnesse* of it, it is written, that his Master said to *Peter*, *If I will that hee tarry till I come, what is that to thee? Ioh. 21. 21, 22.* So that then was the truth of that *seene* which

which our Sauour prophesied to that Woman; *Woman, beleene me the houre commeth, when yee shall neyther in this Mountaine, nor yet at Ierusalem worship the Father: Io. 4. 21.* At that Time Ordinances of Diuine Service, and worldly Sanctuaries vanished away, which serued but as shadowes of heauenly, or good things to come, and were not the very Image of the things themselves: *Heb. 10. 1.* Then, and not till then things made with hands were shaken, that things not made might remaine: *Heb. 12. 26, 27. Is. 62. 17, 18. Ren. 21. 1.*

The first point thus being pointed at, with the three branches thereof. The second followes; which is, *That it is to be entred into:* For the first were little worth: as, *To know what it is? Where to finde it? And when it began?* If, hauing found it, wee make it not our owne, by taking possession of it. Therefore concerning our entrance, wee will consider three things: First, *What the Gate is by which wee enter?* Secondly, *Who, and when men may be said to knocke therat?* Thirdly, *By what means we enter?*

*Io. 4. 21.*

*Heb. 10. 1.*

*Heb. 12.*

*26, 27.*

*Is. 65. 17.*

*18.*

*Renel. 21.*

*1. 5.*

Io. 10. 7, 9

The Gate or Doore is Christ: as it is written; *I am the Doore of the sheepe:* and in the same Chapter; *I am the Doore, by me if any man enter in, hee shall be saved.* Io. 10. 7, 9. Here hee proclaimeh himselfe to bee the Doore or Gate by which we enter. And a little before his departure, he tels his Disciples, *That they do know whither he goeth, and the way also.* But Thomas making a doubt, both of the place whither hee should goe, and also of the way thither. Christ answereth thus: *I am the Way, the Truth, and the Life; no man cometh to the Father but by me:* Io. 14. 4, 5, 6.

Io. 14. 4,  
5, 6.Heb. 10.  
20.Nat. 7. 13  
Lu. 13. 24  
Psa. 118.  
20.

This is then that new and living way, which is consecrated to vs by the flesh of Christ: Heb. 10. 20. And thus much for the Gate or Doore by which we enter; which is termed, *A Straight Gate:* and wee are willed to strine to enter in thereat: Matth. 7. 13. Luk. 13. 24. Euen, *this Gate of the Lord:* Psa. 118. 20.

The Gate being knowne: the next thing is, *who they are,* and when men may bee said to knocke at this Gate?

For

For answer heereunto; know, that true penitent sinners, such whose hearts are pricked, whose consciences are laden, whose faces are covered with shame and confusion: these are they who knocke thereat. As wee see at that Sermon of Peters; where it is written, *Now when they heard this, they were pricked in their heart, and sayd unto Peter, and to the rest of the Apostles, Men and brethren, what shall wee doe?* Act. 2. 37. Heere you see these knocking aloude at this Gate.

Act. 2. 37.

So the Publicane being covered with shame and confusion, and full of indignation against himselfe for sinne: as wee see, by that hee stood a farre off; would not so much as lift vp his eyes to heauen, but smote his brest, saying; nay, rather crying out, with much vehemency: *God be mercifull to me a sinner: Luk. 18. 13.* He also knocks aloude at this Gate.

Luk. 18. 13

The Theefe vpon the Crosse knocked also efectually at this Gate: when hee was come to himselfe: His Eyes beeing opened to see his feare-

Luk. 23.  
40, 41, 42

fearefull estate, and his mouth also to reprove sinne in his fellow, and to cleere our blessed Redeemer; and no doubt with vehemencie he cryed out; *Lord remember mee when thou comdest into thy Kingdome: Luk. 23. 40, 41, 42.*

Act. 16.  
27, 28,  
29, 30.

Also, the Keeper of the Prison, when hee was recovered of that desperate purpose, at his sudden amazement, calling for a light, sprang in, & came *trembling*, and fell downe before *Paul* and *Silas*: and brought them out of the Inner Prison, into which hee had cruelly thrust them: *knocking* also *powerfully* at this gate, when he layde; *Sirs, what must I doe to bee saved? Act. 16. 27, 28, 29, 30.*

Act. 26.  
18.

So that we may very wel conclude, that *penitent ones onely knocke*: yea, then men doe knocke, when their eyes are opened to see their *miserie*, and the necessitie of getting in: as it is written: *Paul was sent to open the eyes, to turne (men) from darknesse to light, from the power of Sathan to God: Act. 26. 18.* So that the eyes must first be opened; according to that, where it is written: *I will powre upon the house of David, and upon*

upon the Inhabitants of Ierusalem the Spirit of Grace, and of supplications; and they shall looke upon him whom they haue pierced: Zach. 12. 10. Heere also the eyes are said to be opened. So it is written, That the Prodigall Sonne came to himselfe: Luk. 15. 17. That is, (as it is playne) he saw his miserable condition, and wretched estate. Thus men doe then knocke, when they see themselues shut out: for there is a necessitie of the sight of misery before euer men will in truth call for mercy: So that this knocking containes in it, not onely the sight of sinne; but also a godly sorrow for it, a confession proceeding from both, and a vehement desire of mercy, crauing it as for life and death: So that the eyes being opened to see, the heart is also changed to bewaile and lament: The stony heart is changed into a heart of flesh: Ez. 11. 19. Now this godly sorrow, if it bee indeed that true sorrow, it worketh carefulnesse, which is a smiting on the thigh, by saying, *What haue I done?* Ier. 8. 6. the 31. 19. Also, a cleering of themselues by an earnest endeavour to be freed of sinne: Mar. 9. 43,

Zach. 12.  
10.

Luk. 15.  
17.

Eze. 11.  
19.

Eze. 36.  
25, 26.

Ier. 8. 6.  
the 31. 19.

If. 1. 16.

Mar. 9.

45, 47. 43, 45, 47.

- 36, 47. *If*. 1. 16. and auoyding the occasions and meanes, by which they may bee made more guilty. Also, an *indignation*, which is an horror, euen with gnashing of teeth at the very naming or memory of sinne: *Luk*. 18. 13. yea, such an vnfeined detestation thereof, as is not to be exprest. Also such a *fear*, as that such an one will tremble at the least motion of sinne: *Job*. 31. 23. *Luke* 23. 40. and euery temptation thereunto, makes the very heart to quake. With these, there is also a *vehement desire*, *Luk*. 18. 13. *Psal*. 51. of pardon, which doth enforce such an one to *aske* instantly, to *seeke* constantly, and to *knocke* incessantly at this Gate: *Mat*. 7. 7. Yea to craue mercy, with much vehemency, and loude crying with teares: *Hebr*. 5. 7. To this is added *Zeale*, by which the Penitent doe now detest sinne, euen in others as well as themselues: *Luk*. 23. 40. *2 Pet*. 2. 7. And lastly *Reuenge*, whereby the penitent do abstaine, euen from lawfull things, hauing formally aduentured on vnlawful: as for example; hauing sinned by *Gluttony*, they
- Lx. 18. 13*
- Job. 31. 23*  
*Luk. 23. 40.*  
*Lx. 18. 13*  
*Psal. 51.*
- Mat. 7. 7.*  
*Heb. 5. 7.*
- Lx. 23. 40*  
*2 Pet. 2. 7.*



they now doe tame their bodies by fasting: *Psalm. 109. 24.* being before filthy, now they brydle euen marriage desires: hauing abused pretious Time, they now redsome it, *Eph. 5. 16.* from sleepe, and such other things that steale it from them. All these are set downe in that of the *Apostle*, where it is thus written: Behold this selfe same thing that yee sorrowed after a godly sort; what carefulnesse wrought it in you, yea cleereing your selues, yea indignation, yea feare, yea vehement desire, yea Zeale, yea Renenge: *2 Cor. 7. 11.*

Now these are as so many infallible tokens of one in the estate of Penitency: Such an one doth indeed knocke a loude for mercy, that hath such a deep sense of misery: and he that hath not all of these, hath neuer a one of them. These were easily to be shewed in the fore-mentioned examples, of the *Publicane*, the *Theefe* vpon the *Crosse*, the *Men in the Acts*, and the *Keeper of the Prison*. Thus you now see who doe knocke, and when men may be sayd truely to knocke at this Gate,  
Euen

*Ps. 109. 24*

*Eph. 5. 16.*

*2 Cor. 7. 11*

*Mat. 9. 12.* Euen when being *sicke*, they desire the  
*Hof. 6. 1.* Phisition : *Mat. 9. 12.* Being *woun-*  
*Is. 61. 1, 2.* ded, they desire to be healed : *Hof. 6. 1.*  
 Being *imprisoned*, they craue libertie  
 as for life and death : *Is. 61. 1, 2.* Be-  
 ing *touched* with a *deepe sense* of their  
*miserie*, they cry aloude, & with much  
 vehemency to God for mercy. Such,  
 and none but such doe knocke at this  
*Gate*: they, and none but they thrust  
 at this *Doore*.

The *Doore* or *Gate* now knowne,  
 and who doe knocke thereat being  
 cleere~~d~~ discouered : it resteth to bee  
 shewed, *Whereby men doe enter*? That  
 this may appeare plainly vnto vs, let  
 vs consider of that, where it is writ-  
 ten : *We which haue beleened doe enter in-*  
*to rest*: *Heb. 4. 3.* And againe, Ex-  
 cept your *righteousnes* exceede the *righte-*  
*ousnes of the Scribes and Pharisees*, yee  
 shall in no case enter into the *Kingdome of*  
*heauen*: *Mat. 5. 20.* Also, that where  
 it is written, *We being iustified by faith,*  
*haue peace with God, through our Lord*  
*Iesus Christ*: By whom also we haue ac-  
 cesse by *Faith* into this *Grace* wherein wee  
 stand : *Rom. 5. 1, 2.* Out of these, and  
 very

very many moe which might bee al-  
 ledged, we may *truely conclude*: That  
 by *faith* men enter into *Christs King-*  
*dome*; as it is written: That such, whose  
 eyes are first opened; and withall, are  
 turned from darknesse to light; and from  
 the power of *Sathan*, to *God*: such by  
 faith in *Christ* do receiue *forgiuenesse* of  
 their *sinnes*, and inheritance amongst the  
*Saints in light*: *Aët. 26. 18. Col. 1. 12,*  
*13.* So our blessed Redeemer speaketh  
 expressely to him that demaunded,  
*What hee must doe to enter into life?* His  
 answer to him was, *Keepe the comman-*  
*dements*: *Mat. 19. 17. Mar. 10. 17.*

Now wee keepe them by no other  
 meanes then by *faith in Christ*; as it is  
 written: *What shall wee doe, that wee*  
*might worke the works of God?* *Iesus an-*  
*swered*; and sayd unto them: *This is the*  
*worke of God*; That yee belecue on him  
 whom he hath sent: *Io. 6. 28, 29.* And  
 in another place it is written, *This is*  
*his commaundement*; That yee should be-  
 leeu on the Name of his Son *Iesus Christ*;  
 and loue one another, as he gaue *comman-*  
*dement*: *1 Io. 3. 23.* And in another  
 place it is written: *Not euery one that*  
*saith*

*Aët. 26.*

18.

*Col. 1. 12.*

13.

*Mat. 19.*

17.

*Mar. 10.*

17.

*Io. 6. 28.*

29.

*1 Io. 3.*

23.

Mat. 7. 21

Reuel. 22.

14.

Io. 1. 12.

saith, Lord, Lord, shall enter into the Kingdome of heauen: but he that doth the will of my Father which is in heauen: Mat. 7. 21. Reuel. 22. 14. And you haue seene before, that they onely doe the will of God; that beleue on him whom he hath sent So then we may conclude, That Repen'ance doth aske, Faith doth receiue: Repenatnce doth seeke, Faith doth finde: Repentance doth knocke, Faith doth open this Gate to those that shall be saued. In a word, Repentance doth open the eyes, to see a miserable conditio; & turneth such with-all to God, to seeke mercy. Faith doth receiue Christ, and withall, forg'uenes of sin; & the right wherby we do indeed become the Sonnes of God: Io. 1. 12.

The two first principall things being thus dispatched: as, That wee must first, seeke, and hauing found, enter: the third followeth; which is, That those that are entered must walke worthy of such a blessed and glorious estate. And that this may bee also made manifest, wee will in this obserue two things: first, the King: secondly, the Subjects: If wee respect the King, it offereth

offer  
First  
Me  
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tain  
a list  
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offereth vs a threefolde meditation :  
First, His *Presence* : Secondly, His  
*Mercy* : Thirdly, His *Iustice*.

For his *Presence*, he is to be confide-  
red of as a *God*, not a farre off onely,  
but at hand also : Euen such a *King*,  
as that his *Priny Chamber* cannot con-  
taine him, as other *Kings*, much lesse  
a little *Closet*. But he filleth heauen  
and earth, as his owne words do wit-  
nesse, where it is written; *Am I a*  
*God at hand, and not a God a farre off?*  
*Can any hide himselfe in secret places, that*  
*I shall not see him, saith the Lord?* *Ier. 23.*  
*23.* And in onother place; *All things*  
*are naked and opened vnto the eyes of him*  
*with whome wee haue to doe: neither is*  
*there any creature that is not manifest in*  
*his sight:* *Heb. 4. 13.* Therefore his  
eyes are sayde to be as a *flame of fire*;  
*Reuel. 1. 14.*

For his *Mercy*, the Prophet *Dauid*  
offereth that to our meditation,  
where it is written : *But mercy or*  
*forgiuenesse is with thee, that thou mayst*  
*bee feared:* *Psalme. 130. 4.* So also  
his *Iudgements* are to set before our  
eyes, as the same blessed Prophet hath

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given

*Ier. 23.*  
*23.*

*Heb. 4.*  
*13.*

Ps. 119. 30

Ver. 120.

Heb. 12.  
28, 29.

giuen vs an example; The way of truth,  
 & thy Iudgements haue I layd before me.  
 Also, My flesh trembleth for feare of thee,  
 and I am afraid of thy Iudgements: ver.  
 120. And it is worthy to be obserued,  
 that it is vsuall with the blessed Spirit  
 to ioyne these together, when hee  
 presseth the Saints on to perfection.  
 They are allured by Mercy, and pro-  
 uoked by Iustice: as wee will see it  
 cleered by places for the very same  
 purpose; where it is written: Wee  
 receiving a Kingdome which cannot be  
 moued, let vs hold fast the grace receiued,  
 that we may serue God acceptably with re-  
 uerence and godly feare. For our God is  
 a consuming fire: Heb. 12. 28. 29. Here  
 is both Mercy and Iudgement to bee  
 considered: Mercy, in affoording vs  
 the grace to bee receiued into this  
 Kingdome. Iustice, in these words:  
 God is a consuming fire. So where it is  
 written: Bee yee ready; for in such an  
 houre as yee thinke not, the Sonne of Man  
 cometh: who then is a faithfull and wise  
 Seruant, whom his Lord hath made Ruler  
 ouer his Household, to giue them meate in  
 due season? Blessed is that Seruant, whom  
 his

his Lord when her cometh shall finde so doing: Verily I say vnto you, he shall make him Ruler ouer all his Goods: *Mat. 24. 44, 45, 46, 47.* There you see Mercie to allure. And it followeth; But, and if that Seruant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow Seruants, and to eate and drinke with the Drunken. The Lord of that Seruant shall come in a day, when he looketh not for him, & in an houre that hee is not aware off, and shall cut him asunder, and appoint him his portion with Hypocrites: there shall be weeping and gnashing of teeth: *Verses. 48, 49, 50, 51.* Here is Iustice to prouoke. Adde to this that, where it is written: Take heed to your selues, lest at any time your hearts be overcharged with surfeiting and drunkennesse, and cares of this life; and so that day come vpon you vnawares: For as a thiefe it shall come on all them that dwell on the face of the whole earth. Watch yee therefore, and pray alwaies, that yee may bee accounted worthy to escape all these things that shall come to passe, and to stand before the Sonne of Man: *Luk. 21. 34, 35, 36.* Heere you also see Iustice and

Mat. 24.

44, 45,

46, 47.

Ver. 48,

49, 50, 51

Luk. 21.

34, 35.

36.

*Reuel. 2.  
and 3.*

*Chap. 2. 11  
the 3. 12.*

*Mercy.* All these three are notably expressed and repeated to those *seven Churches* to which *John* wrote: *Reuel. 2. and 3.* Especially to the *five* that are reprobued: as *Ephesus*, *Pergamus*, *Thyatira*, *Sardis* and *Laodicea*. His presence with them all, in these words, *seven times repeated; I know thy works.* His *Mercy* to euery of them, in these words; *To him that ouercometh I will giue:* as many times vsed. His *Iustice*, plainely to those *five*, in diuers phrases; and *more biddenly* to the other *two*, in these words; *Hee shall not be hurt of the second death.* And, *Hee shall goe no more out.* *Chap. 2. 11. the 3. 12.* And so much for the first help to walke worthy in respect of our King.

The second helpe to walke worthie is taken from the *Communion* amongst the *saints* themselues. This principally standeth in their *mutuall prayers* one for another: the *exhortations*, *reprehensions*, and *instructions*, that they vse one to another. Their providing for the *necessities* one of another; whether *spirituall* or *bodily*. Finally, in vsing all good meanes for the *building up* one of



of another. That these things ought to be, or rather cannot but be amongst those that are indeed *Subiects* of this Kingdom; let vs consider what is written to this purpose: & first for *Prayer*. The Apostle hauing furnished a *Christian* with *Armor* for his great *Combat*, addeth this: *Pray alwaies, with all prayer and supplication in the Spirit, and thereunto with all perseuerance, and supplications for all Saints: Eph. 6. 18.* For *Exhortations*: *Exhort one another daily, while it is called to day, lest any of you be hardened through the deceitfulnesse of sinne: Heb. 3. 13.* For *Reprehension or Reproofe*: *Them that sinne, rebuke before all that others may seare: 1 Tim. 5. 20.* For *Instruction*: *Let the Word of Christ dwell in you richly, in all wisdom, teaching, and admonishing one another, in Psalmes, and Hymnes, and Spirituall songs, singing with grace in your hearts vnto the Lord: Col. 3. 16.* Prouiding both for *spirituall* and *bodily estate*: For *Spirituall*: *Brethren, if a man be overtaken in a fault: yee which are spirituall, restore such an one with the spirit of meeknesse; considering thy selfe, lest thou also be tempred: Gal. 6. 1.*

Eph. 6. 18.

Heb. 3. 13

1 Tim. 5. 20.

Col. 3. 16.

Gal. 6. 1.

Rom. 12.

13.

1 Thes. 5.

11.

Heb. 10.

23, 24, 25

Iude ver.

20. 21.

Ver. 22, 23

For the Body: Distributing to the necessity of the Saints, giuen to Hospitalitie; Rom. 12. 13. Finally, we are to vse all good meanes for the building vp one of another: as it is written; Comfort your selues together, & edifie one another. And, Let vs hold fast the Profession of our Faith without waivering, (for he is faithfull that promised.) And let vs consider one another, to prouoke vnto Love, and to good works: Not forsaking the assembling of our selues together, as the manner of some is; but exhorting one another, and so much the more, as you see the day approaching: Heb. 10. 23, 24, 25. So also, Keepe your selues in the Love of God, looking for the mercy of our Lord Iesus Christ, vnto eternall life. Building vp your selues on your most holy faith: Praying in the holy Ghost: Iude 20. 21. And, Of some haue compassion, making a difference: And others saue with feare, pulling them out of the fire: ver. 22, 23. Adde to this, those blessed examples of beleeuers, where it is written: There were added about three thousand soules. And they continued stedfastly with apostles doctrine and fellowship, and in breaking of bread,

bread, and in prayers. And feare came upon every soule: And all that beleueed were together, and had all things common: And sold their possessions and goods, and parted them to all men, as every man had neede: Act. 2, 41, 42, 43, 44, 45. Also, in another place: And the multitude of them that beleueed were of one heart, and one soule: neither saide any of them that ought that hee possessed, was his owne, but had all things common: Neither was there any among them that lacked: Act. 4. 32, 34. Also, Upon the first day of the weeke, when the Disciples came together to breake bread, Paul preached unto them, ready to depart on the morrow, and continued his speech untill midnight: Act. 20. 7. And thus you see both by Precepts and Examples, what is required of the Subjects of Christs Kingdome amongst themselves, or one towards another for their building and growth; that so they may walke worthy of the high and excellent calling, to the which they are called. And so conclude, you haue now the briebe heads of this great business: namely, the discovery of this Kingdome of Christ, or the laying open

Act. 2. 41,  
42, 43, 44,  
45.

Act. 4. 32.  
34.

Act. 20. 7.

upon of the three necessary circumstances,  
 about this one necessary thing: As, that  
 wee must first seeke it, and in seeking  
 that wee may finde, wee now know  
 what it is; where, and when it began.  
 Having found it, we must enter: and to  
 this ende the Gate is made knowne.  
*Who are they that knock? and what giues  
 admittance? The penitent only knocke;  
 True beleeuers enter.* To this is added  
 the meanes or helps to walke worthy:  
 and heere wee are taught to haue an  
 eye to God, and one to another. To God,  
 or Christ our King; and to remember  
 his Presence, Mercy, and Iustice. To the  
 Subiects, by mutuall prayers, exhor-  
 tations, reprehensions, instructions,  
 and by vsing all other meanes, both  
 publique and private, for the good both  
 of soules and bodies. And thus by Gods  
 mercy vvee haue dispatched this  
 weighty worke. Desiring God to send  
 forth every day more and more  
 Scribes instructed vnto this Kingdome,  
 able to bring forth out of their Trea-  
 suries, things new and olde: *Mat. 13.*  
*52.* And so to God the Father, that  
 hath giuen this Kingdome to the Sonne:  
 and

*Met. 13.*  
*52.*

and to God the Sonne, that desired, hath received, and shall deliver up this Kingdome to the Father: and to God the holy Ghost, by whom, both the Father and the Sonne doe governe this Kingdome: Euen to these Three, which are yet but one invisible and onely wise God: 1o. 10. 30. 1 1o. 5. 7. Let vs ascribe

1o. 10. 30.

1 1o. 5. 7.

all Glory and Honour, all Dominion and Maiestie, euen henceforth, and for euermore,

Amen.

ROM. 11. 33, 34, 35, 36.

○ The Depth of the Riches both of the Wisedome and of the Knowledge of GOD! How unsearchable are his Iudgements, & his waies past finding out! For who hath knowne the minde of the Lord, or who hath beene his Counseller? Or who hath first given to him, and it shall be recompensed to him againe? For of him, and through him, and to him, are all things: to whom be glory for euer, Amen.

FINIS.